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# CLASSICAL WEEKLY

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WHOLE NO. 801

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NOVEMBER 9, 1936

WHOLE No. 801

## A ROMAN TALKS ABOUT LATIN

I shall now set forth the origins of the individual words; among these there are four levels of explanation. The lowest is that to which even the ordinary person has come; for who does not see the sources of *argentifodinae* 'silver mines' and of *viocurus* 'superintendent of roads'? The second is that to which grammatical study mounted, even in the olden times, which shows how the poet has formed each word, which he may have fashioned and derived; here comes Pacuvius' *rudentum sibilus* 'whistling of the ropes', his *incurvicervicum pecus* 'limber-necked flock', his *clamide clupeat brachium* 'with mantle he beshields his arm'.

The third level is that to which Philosophy has come in her ascent, and then begins to disclose the sources of words which are in common use, as, whence were named *oppidum* 'town', and *vicus* 'row of houses', and *via* 'street'. The fourth level is that where the shrine is, and the initiatory mysteries of the high-priest: if I shall not reach it and arrive at full knowledge, I shall at any rate, as though trying to catch a bird, cast my net for a guess, which even in the case of our health the doctor sometimes does when we are ill.<sup>1</sup>

So wrote Marcus Terentius Varro, one of the remarkable men of Rome at the end of the re-

public, yet less generally known today than any other contemporary writer of equal importance. He was born in 116 B.C., ten years before Cicero and Pompey, sixteen years before Cæsar, and outlived them all by more than fifteen years. His birthplace was Reate, in the Sabine country, and he had a thorough knowledge of the country and of farming. He received the usual education of a Roman of good family, including the study of philosophy at Athens. He had a military career, serving against Sertorius in Spain, in 76, and under Pompey in the war against the pirates, in 67, and possibly also in Pompey's campaign against Mithradates. He was an officer in Pompey's forces in Spain, Epirus, and Thessaly. Yet after Pharsalus Cæsar made him librarian of the great library of Greek and Latin books at Rome. By the devotion of friends he escaped the persecution of Antony after Cæsar's death. His old age was spent quietly in literary pursuits; at eighty-three he was still writing. He died in 27 B.C., in his ninetieth year.

Farmer though he was by origin and soldier by career, his chief interest was in the literary field. At the end of his seventy-seventh year he had written 490 books (Gellius 3.10.17); we still have the names of sixty different works. They range from farming to grammar, from history and archæology to geography, law, rhetoric, philosophy, mathematics, literature, satires, orations, letters.

Varro was, therefore, in his writings, a true encyclopædist; but out of all these works only one has come down to us complete, namely his *De Re Rustica*, a treatise On Farming, in three books. Of one other work, which is our chief interest today, we have a considerable portion: his *De Lingua Latina*, or On the Latin Language, originally in twenty-five books, of which we have books five to ten inclusive, though there are several serious lacunæ. From Varro himself we know that the first book was introductory, books two to seven dealt with words and their etymology, books eight to thirteen with derivation and

<sup>1</sup> Varro, *de Lingua Latina* 5.7-8: Nunc singulorum verborum origines expediam, quorum quattuor explanandi gradus. Infimus quo populus etiam venit: quis enim non videt unde ar<g>e<n>tifodinae et viocurus? Secundus quo grammatica descendit antiqua, quae ostendit, quemadmodum quodque poeta finxerit verbum quod confinxerit, quod declinarit; hic Pacui: 'Rudentum sibilus', hic: 'Incurvicervicum pecus', hic: 'Clamide clupeat brachium.'

Tertius gradus, quo philosophia ascendens pervenit atque ea quae in consuetudine communi essent aperire coepit, ut a quo dictum esset oppidum, vicus, via. Quartus, ubi est adytum et initia regis: quo si non perveniam <ad> scientiam, at opinionem aucupabor, quod etiam in salute nostra nonnunquam facit cum aegrotamus medicus.

In the footnotes throughout I have indicated by <> passages in which there are serious emendations.

inflections, the remaining books with syntax. From the fifth book onward the work was dedicated to Cicero; it seems to have been written in the last years of the republic, about 47 to 45.

As a whole the work has for us an extraordinary interest; it is the earliest extant treatise on grammar composed in Latin, and reflects the state of grammatical and linguistic studies and procedure at Rome. Grammatical studies had been introduced at Rome, by Greek scholars who came thither, about one hundred years before this time; the whole method consisted of transferring to Latin the methods and operations which they had employed with relation to Greek. We are more interested, however, in seeing how such a method works out in practice. The passage which I quoted at the outset comes from the opening sections of the fifth book, the first which is extant; I give now another passage, in which Varro applies his acumen to the etymologies of certain Latin words:

*Terra* 'earth' is so named, as Aelius<sup>2</sup> writes, because *teritur* 'it is trodden'. Therefore *tera*, with one R, is written for *terra* in the Books of the Augurs. From this, likewise, the space which is left near a town, as common ground for the use of the farmers, is called *teritorium* 'territory', because it is trodden most. From this, also, the linen garment which *teritur* 'is rubbed' by the body, is called an *extermentarium*. From this, in the harvest, comes the *tritura* 'threshing', because then the grain *teritur* 'is rubbed out', and the *tribulum* 'threshing-sledge', with which it *teritur* 'is rubbed out'. From this also the boundary lines of fields are the *termini*, because these places *teruntur* 'are trodden' most on account of the lane at the edge of the property.<sup>3</sup>

This is a fair sample of Varro's exposition, in which he has some happy and some unhappy guesses. *Terra* is not from *terere*, but from an earlier *\*tersā* 'dry'. The old spelling *tera* dates from the time when consonants were not doubled in writing. *Territorium* comes from *terra*; in this Varro was approximately right, his only error being in spelling it with one R. The *extermentarium*, mentioned only here, comes from *extergere* 'to wipe off'. *Tritura* and *tribulum* come from *terere*, exactly as Varro says. But *termini* must be referred to

a root *\*ter-* 'to cross', from which came also the preposition *trans*.

This is a fair sample of Varro's discussion of etymologies. Varro, as I have said, has no idea of etymological procedure: in fact, scientific etymology did not begin until just before 1880. In earlier times the etymologist merely asserted derivation from another word, in which he found a resemblance in sounds and in meaning. This is seen carried to an extreme in Varro's definition of *frequens* 7.99: *qui adest assiduus fere et quom oportet*, is *frequens*: 'he who is at hand busily present in general and when (*fere et quom*) he ought to be, he is *frequens*'.

In spite of all this, Varro's work is of great value as giving us many details of Latin vocabulary, including the meanings of many rare words in Roman life, religion, and topography, and many matters of forms and orthography. The present manuscripts, it is true, do not show us the orthography of Varro, for all other manuscripts go back to one known as F, a Florentine codex of the eleventh century; there are very serious gaps in this, which go back to the manuscript from which it was copied. One quaternion of F has been lost since it was collated in 1521 by Petrus Victorius. It is written in a highly abridged style, with many compendia, and is very corrupt, so that much emendation is needed before the text is intelligible. The later manuscripts, none of them before the fifteenth century, have no independent value, but their variations must be rated as parallel to the emendations of editors. To this there are two exceptions: a short extract which includes the passage about the city of Rome, written at Monte Cassino in the eleventh century,<sup>4</sup> probably direct from F, but possibly independent; also a short extract which is quoted by Priscian in his *Institutiones Grammaticæ*,<sup>5</sup> the oldest manuscript of which belongs to the ninth century, so that this extract is independent of F.

It is a curious fact that, while Varro's *De Lingua Latina* was printed as early as 1471, and then again many times until 1602 (either new editions or reprintings of older editions), no new edition appeared from 1602 until 1826, though there were a number of reprintings in this period. From 1826 to 1910 there were five editions, one of which was twice reprinted and

<sup>2</sup> Aelius Stilo, who was Varro's teacher.

<sup>3</sup> 5.21: *Terra dicta ab eo, ut Aelius scribit, quod teritur. Itaque tera in augurum libris scripta cum R uno. Ab eo colonis locus communis qui prope oppidum relinquitur teritorium, quod maxime teritur. Hinc linteum quod teritur corpore extermentarium. Hinc in messi tritura, quod tum frumentum teritur, et tribulum, qui teritur. Hinc fines agrorum termini, quod eae partes propter limitare iter maxime teruntur.*

<sup>4</sup> Critically edited by L. Spengel in *Abhandl. d. k. bayer. Akad. d. Wiss., I. Kl., VII. Bd., II. Abth.*, pp. 47-54 (München, 1854); and by B. ten Brink, *M. Terentii Varronis Locus de Urbe Roma*, pp. 1-12 (Utrecht, 1855).

<sup>5</sup> Priscian 3.410-411 in Keil's *Grammatici Latini*; the extract includes Varro, *L. L.* 5.169-174.



another, once.<sup>6</sup> But in all this time there were just two translations, one into Italian in 1846-54, by Pietro Canal, and one into French in the Didot series, dated 1845. Up to the present time there is no translation into English or into German, which may perhaps serve as my excuse for dealing with this work of Varro on this occasion.<sup>7</sup>

The fifth book begins Varro's treatment of the sources of words, or etymology, and in it he deals with words denoting places, and their derivatives. In the sixth, he takes up words denoting times: *tempus* itself, the sun, the moon, dates, festivals, verbs, and their derivatives. In the seventh book he cites short quotations from older writers, notably Accius, Ennius, Lucilius, Nævius, Pacuvius, Plautus, and accompanies each citation by an etymology or an explanation of a rare word contained in it. As an example of this, let me cite what he has to say about the term *Luca bos*:<sup>8</sup>

In Nævius we find the verse, 'And sooner shall a locust give birth to a *Luca bos*.' *Luca bos* is an elephant; the reason why it is thus spoken of, I find written down in two ways. For in Cornelius' Commentary *Lucas* was given as from the *Libyci*, and in Vergilius' as from the *Lucani*: for our men called their largest quadruped a *bos*, and it was among the Lucanians, in the war with Pyrrhus, that they first saw in the enemy's forces elephants, that is, quadrupeds horned like cattle (for what many call teeth are really horns) —because they thought that an elephant was a Lucanian ox, they called it a *Luca bos*.

Now if *Lucæ boves* were really named from Libya, quite probably also panthers and lions would not be called African beasts, but *Lucan*, and bears would likewise not be called *Lucani*

'Lucanian' rather than *Luci* 'Lucan'. Therefore I think that *Lucas* is rather from *lux* 'light', because they reflected light afar on account of the gilded royal shields, with which the war-towers on the elephants' backs were at that time adorned.

Varro shows here his independent judgment, but he comes to a faulty conclusion; for modern scholars are agreed that *Luca* or *Lucas*, in the phrase *Luca bos*, means Lucanian, standing for the Oscan form *Lucans*. We must note also that Varro was wrong about the tusks, which are in fact teeth, and not horns.

Books eight, nine, and ten take up, in reference to the Latin language, what was one of the burning questions of the day, and is still mooted among linguistic scholars: does language follow the principle of Analogy, or Regularity, as was maintained by Aristarchus and his followers, or that of Anomaly, or Irregularity, as Crates and his school contended? In book eight Varro gives the views of the Anomalists, in nine those of the Analogists, in ten his own interpretation and reconciliation of the two. Thus, in expounding Crates' views, we find Varro writing thus:<sup>9</sup>

If Analogy or Regularity existed, they say, no word ought to have two forms for the same case; yet without rebuke some say ablative *ovi* and *avi*, others say *ove* and *ave*, and both are in common use; in the plural, there are *puppis* and *restis*, and *puppēs* and *restes*; so also in the genitive, *civitatum* and *parentum*, also *civitatum* and *parentium*; in the accusative, *montes*, *fontes*, and *montis*, *fontis*.

In view of this, Crates contended that there was no principle of Regularity, and that language followed the principle of Anomaly or Irregularity which was based on habitual usage. I now give you Aristarchus' answer to a similar contention, in regard to comparison of adjectives. Crates states that Regularity fails because some adjectives have no comparative and superlative forms; Varro gives the answer:<sup>10</sup>

Likewise the Anomalists say that, though *stultus* 'stupid' and *luscus* 'one-eyed' are similar words, and *stultus* forms *stultior* and *stultissimus*, there are no forms *luscior* and *luscissimus*

<sup>6</sup> Edited by Leonhard Spengel, Berlin, 1826; by K. O. Müller, Leipzig, 1833 (reprinted Paris, 1837, and with French translation, 1845); by Pietro Canal, Venice, 1846-1854 (reprinted 1874); by Andreas Spengel, Berlin, 1885; by G. Götz and F. Schöll, Leipzig, 1910.

<sup>7</sup> I am at present preparing an edition and translation into English, with critical appendix and explanatory notes, for the Loeb Classical Library.

<sup>8</sup> 7.39-40: Apud Naevium: 'Atque prius pariet lucusta Lucam bovem'. *Luca bos* elephants; cur ita sit dicta, duobus modis inveni scriptum. Nam et in Corneli Commentario erat ab Libycis *Lucas*, et in Vergilii ab Lucanis *Lucas*; ab eo quod nostri, cum maximam quadrupedem quam ipsi haberent vocarent bovem et in Lucanis Pyrrhi bello primum vidissent apud hostis elephantos, id est item quadrupedes cornutas (nam quos dentes multi dicunt sunt cornua), Lucanam bovem quod putabant, Lucam bovem appellasse<nt>.

Si ab Libya dictae essent *Lucae*, fortasse an pantherae quoque et leones non Africae bestiae dicerentur, sed *Lucae*; neque ursi potius *Lucani* quam *Luci*. Quare ego arbitror potius *Lucas* ab luce, quod longe relucebant propter inauratos regios clupeos, quibus eorum tum ornatae erant turres.

<sup>9</sup> 8.66: Quae si esset, negant ullum casum duobus modis debuisse dici; quod fit contra. Nam sine reprehensione vulgo alii dicunt in singulari hac *ovi* et *avi*, alii hac *ove* et *ave*; in multitudinis hae *puppis* *restis* et hae *puppēs* *restes*; item quod in patrico casu hoc genus dispariliter dicuntur *civitatum* *parentum* et *civitatum* *parentium*, in accusandi hos *montes* *fontes* et hos *montis* *fontis*.

<sup>10</sup> 9.72 (compare 8.75): Item dicunt, cum sit simile *stultus* *luscus* et dicatur *stultus* *stultior* *stultissimus*, non dici *luscus* *luscior* *luscissimus*, sic in hoc genere multa. Ad quae dico ideo fieri, quod natura nemo luseo magis sit *luscus*, cum *stultior* fieri videatur.

to *luscus*; and that there are many examples of this kind. To which I say that this comes about because by nature nobody is more *luscus* 'one-eyed' than a one-eyed man, though one person may be *stultior* 'more stupid' than another.

Varro's reconciliation of the two views is too complicated to be presented here; suffice it to say, he objects to the views of the Anomalists because they seek to group in one class words which are not really similar, and to the views of the Analogists on the basis that they go too far in the other direction. Yet it is clear that he takes the ground that Anomaly prevails in the setting of names on things and ideas, and Regularity prevails in the paradigms. Let me quote a paragraph on the classification of like words:<sup>11</sup>

Likewise, words much alike in kind often produce a like error, as in this, that *nemus* 'grove' and *lepus* 'hare' seem to be alike, since both have the same nominative ending; but there is no likeness, for they lack certain points of likeness, namely that they should be in the same noun-gender, but they are not; for *lepus* is masculine and *nemus* is neuter: one says *hic lepus* and *hoc nemus*. If they were of the same gender, the same demonstrative would be placed before both, and people would say *hic lepus* and *hic nemus*, or *hoc nemus* and *hoc lepus*.

Apart from these interesting discussions, we find much material in Varro with regard to the orthography of his time, even though the manuscript belies this in most passages. Thus nouns ending in *-ius* and *-ium* had one *-i* in the genitive, as Varro wrote them, for he says: '*Plautus* and *Plautius* are unlike forms, but genitive *Plauti* belongs to both' (8.36: Dissimile *Plautus* et *Plautius*, et commune, ut huius *Plauti*). He wrote *-ei* in the nominative plural of the second declension, for in discussing heteroclite nouns he says:<sup>12</sup>

Likewise the Anomalists say that the Regularities do not exist, because some say *cupressus* 'cypress-trees' in the plural and others say *cupressi*, and the same is true of *fici* 'fig-trees', *platani* 'plane-trees', and numerous other trees, from which some make the ending *VS* and others

<sup>11</sup> 10.8: Item propinquiora genere inter se verba similem saepe pariunt errorem, ut in hoc, quod *nemus* et *lepus* videtur esse simile, quom utrumque habeat eundem casum rectum; sed non est simile, quod eis certae similitudines opus sunt, in quo est ut in genere nominum sint eodem, quod in his non est: nam in virili genere est *lepus*, ex neutro *nemus*: dicitur enim *hic lepus* et *hoc nemus*. Si eiusdem generis essent, utrique praeponeretur idem ac diceretur aut *hic lepus* et *hic nemus* aut *hoc nemus* hoc *lepus*.

<sup>12</sup> 9.80: Item negant esse analogias, quod alii dicunt *cupressus*, alii *cupressi*, item de *fici* *platani* et plerisque arboribus, de quibus alii extremum *VS*, alii *EI* faciunt. Id est falsum: nam debent dici *E* et *I*.

*EI*. This is wrong, for they ought to be spoken with *E* and *I*.

In the fourth declension he used the genitive singular in *-uis*, according to Gellius,<sup>13</sup> and the dative in *-ui*. But he is not always consistent in his usage of case-endings, for we find the following in the argument against Regularity, where the case-forms seem to be sponsored by Varro himself:<sup>14</sup>

Likewise, since if Regularity exists like forms ought to be made from like words similarly declined and this can be shown not to take place, then, they say, the theory of Regularity ought to be rejected. And yet there is the proof: for how can anything be more alike than *gens*, *mens*, *dens*? But their genitives and accusatives plural are unlike, for from the first we have *gentium* and *gentis*, with *I* in both, from the second *mentium* and *mentes*, with *I* in the former only, and from the third *dentum* and *dentes*, without *I* in either one.

To this, however, we moderns must add that nowhere else in Latin do we find authority for *dentum*; it is always *dentium*.

Varro's treatise is a difficult work, partly because of its corrupt text, partly because few of us think along severely linguistic lines, partly because the argument is intrinsically difficult, partly because Varro himself was not a writer with a polished style, partly because he did not have a fixed technical terminology of grammar at his command. In spite of all this, it has not only an importance, but also an interest, not merely a technical interest, but even a human interest, as when he says, in the attack on Regularity:<sup>15</sup>

<sup>13</sup> 4.16.1: *M. Varronem et P. Nigidium, viros Romani generis doctissimos, comperimus non aliter elocutos esse et scripsisse, quam senatus et domus et fluctus, qui est patrius casus ab eo quod est senatus domus <fluctus>; huic senatui <domui> fluctui ceteraque is consimilia pariter dixisse.*

<sup>14</sup> 8.67: Item cum, si sit analogia, debeant ab similibus verbis similiter declinatis similia fieri et id non fieri ostendi possit, despiciendam eam esse rationem. Atqui ostenditur: nam qui potest similibus esse quam *gens*, *mens*, *dens*? Cum horum casus *patricus* et *accusativus* in multitudine sint dispariles: nam a primo fit *gentium* et *gentis*, utrobique ut sit <I>, ab secundo *mentium* et *mentes*, ut in priore solo sit *I*, ab tertio *dentum* et *dentes*, ut in neutro sit.

<sup>15</sup> 8.26: Omnis oratio cum debeat dirigi ad utilitatem, ad quam tum denique pervenit, si est aperta et brevis, quae petimus quod obscurus et longi<or> orator est odio; et cum efficiat aperta, ut intellegatur, brevis, ut cito intellegatur, et apertam consuetudo, brevem temperantia loquentis, et utrumque fieri possit sine analogia, nihil ea opus est. Neque enim, utrum *Herculi* an *Herculis* clavam dici oporteat, si doceat analogia, cum utrumque sit in consuetudine, non neglegendum, quod aequae sunt et brevi<a> et aperta.

All speaking ought to be aimed at utility; it reaches this only if it is clear and brief: features which we seek, because an obscure and longish orator wins dislike. And since clarity makes speech understood, and brevity makes it understood quickly, and usage adds clarity, and the self-restraint of the speaker gives brevity, and both these can be got without Regularity, there is no need of Regularity. And if Regularity should instruct us whether we should say genitive *Herculi* or *Herculis* in the phrase 'the club of Hercules', we must not fail to disregard her teaching, since both forms are in common use; they are equally short and clear.

Thus I think that we can leave the old countryman Varro, putting into his serious grammatical treatise a whimsical remark now and then, such as we moderns are all too prone to overlook as we read the works of the ancients. The ancients were human beings even as we are; acquaintance with them repays itself.

ROLAND G. KENT

University of Pennsylvania

# REVIEWS

**Nouvelles Études de Mythologie et d'Histoire des Religions Antiques.** By J. Toutain; pp. 294. Paris: Jouve, 1935.

The twelve articles here printed together by the well-known French scholar were composed over a period ranging from 1910 to 1932. Two of them are now published for the first time<sup>1</sup>, while one is merely a reprint<sup>2</sup> of a contribution to the Dictionnaire of Daremberg and Saglio. In spite of their wide range, the diverse studies are held together by a common thread, the opposition of the author to what he calls the 'exegetical' as contrasted with the 'historical' method, and which we commonly term the 'anthropological' school, whose chief representative is Sir James G. Frazer.

The first three essays<sup>3</sup> deal with this topic directly. The first, a survey of the status of the history of religion around 1910, enumerates the important works published during the first decade of the twentieth century, Gruppe's *Mythologie*, Farnell's *Cults* and Wissowa's *Religion der Römer*<sup>4</sup> with unconditional approval, Foucart's *Éleusis* and Miss Harrison's *Prolegomena*

as well as Nissen's *Orientation*<sup>5</sup> with a certain reserve, and finally Reinach's *Cultes, Mythes et Religions* and Frazer's *Golden Bough*<sup>6</sup> with warm recognition of the authors' learning, but also with sharp condemnation of a method which 'goes to Australia, America, the Bantus, Malays or Polynesians' for elucidation and which 'despoils myth and ritual of every historical element' (39). Even more sharply, Toutain calls the scholars on his own side 'the true historians of the religions of Greece and Rome' (43).

The charge is repeated even more bitterly in the second essay (51), where Toutain denies all usefulness to the anthropological method and rejects (52) the idea that there can be 'basic laws of religious thought' an expression coined by Usener. In the same way he refuses validity to the explanations of Cicero, Plutarch, Macrobius, and the Church Fathers (56). These can be useful only in so far as they purvey facts of the cult. Great stress is laid on the date of our sources. We must discriminate (59) carefully according to the character and the age of our texts.

The third essay restates in emphatic language the objections raised in the first two, but again pays generous tribute to Frazer's wide learning.

The two articles on Sacred Caves<sup>7</sup> assemble the data on these places, the first for both Greece and Rome, the second for Greece alone. The divinities worshipped in these places are grouped as atmospheric, of the water and vegetation, and chthonic, while the caves which were the alleged scene of a divine wedding and the oracle caves are grouped separately (80-83). In the matter of cult, Toutain distinguishes ordinary and mantic rites. In the heaps of ashes and bones found in the Idæan and the Psychro caves he sees the forerunners of the ash altars of historical times (84). The legend of the dance of the Kuretes is explained as a story accounting for an old rite: Cretan shepherds, he thinks, danced around the altars and in front of the caves, beating their shield with swords and double axes. This is an apotropaic rite, magical rather than religious (86). In the ceremonies practised at the cave of Zeus Aktaios<sup>8</sup>, with the

<sup>1</sup> Note sur la méthode à suivre etc. (49-63) and Les cavernes sacrées (75-111).

<sup>2</sup> Le voeu (149-190).

<sup>3</sup> L'histoire des religions . . . au debut du XXe siècle (7-48), Note sur la méthode (49-63), Un nouveau recueil d'études de Sir James Frazer (64-74).

<sup>4</sup> Otto Gruppe, *Griechische Mythologie und Religionsgeschichte*, Munich, Beck, 1906; L. R. Farnell, *The Cults of the Greek States*, Oxford University Press, 1896-1909; Georg Wissowa, *Religion und Kultus der Römer*, Munich, Beck, 1912.

<sup>5</sup> Paul Foucart, *Les grands mystères d'Éleusis* (Paris, 1900), Jane Harrison, *Prolegomena to the Study of Greek Religion* (Cambridge, 1908), Heinrich Nissen, *Orientation* (Berlin, 1907).

<sup>6</sup> S. Reinach, *Cultes, mythes et religions* (Paris, 1905-1908), Sir James G. Frazer, *The Golden Bough*, London, Macmillan, 1913.

<sup>7</sup> Les cavernes sacrées dans l'antiquité grecque et romaine (75-111), Les cavernes sacrées dans l'antiquité grecque (223-248).

<sup>8</sup> Compare Eugen Fehrle in Roscher's *Lexikon der Mythologie* 6. 579, 595, 596.



peculiar dress worn by the worshippers, he sees merely a survival of the costume usual in the remote times when the worship was carried on by the mountain folk and the shepherds of Mt. Pelion. In the general conclusions drawn from the material collected (105-111) he asserts that probably in very old times some of the supernatural inhabitants of the caves were conceived in animal form (108) and he combats the totemism theories of S. Reinach. The theriomorphic stage, according to Toutain, is a transfer from the observation that the caves were haunted by wild animals (109). He concedes, with many reservations, that there may be a connection between the ancient cave cults and the allegedly magical animal paintings of the grottoes in Spain and the Dordogne.

The essay on National Gods (112-125) is a critique of the theories of Hubert, Durkheim and their school. These scholars have emphasized the social aspect of religion and see its origin in the practical needs of a primitive community. Toutain is convinced that religion is 'individual, not collective, psychological, not social'. Only if one limits the thesis to close relations between religion and the social organism (113) can it be maintained, but in that case it is not new, it is simply a return to the theories pronounced by Fustel de Coulanges in his *Cité Antique*.

The article on The Religious Idea of Redemption (126-148) discusses the Leucadian leap, the pharmakoi and similar phenomena. In all of these, he sees, not the idea of the Scape Goat, but that of the redeeming death of a divine being, an idea which anticipates the importance of the vicarious death of Jesus. In this he is undoubtedly right, but he restates merely what Usener had said in 1899.<sup>9</sup>

The previously unpublished discussion of the Phaëthon legend (206-222) is perhaps the most unsatisfactory part of the book. After sharp and justified criticism of Reinach, who makes Phaëthon one of his 'suffering heroes', he himself explains the story as a dim recollection of geological upheavals at the end of the glacial age. It seems to me unbelievable that this memory—geologists fix the end of the glacial age around 12000 B.C.—should have survived, and among the Greeks at that, in a country which knew no such age as far as can be ascertained<sup>10</sup>. Unless, indeed, Toutain is an adherent of the theory that the Greeks came from Central Europe or even from Thuringia<sup>11</sup>.

<sup>9</sup> Hermann Usener, *Sintflutsagen* (190 f. and 214 f.).

<sup>10</sup> See the map in Carl Schuchhardt, *Alteuropa* (Berlin, 1926) figure 2.

<sup>11</sup> *Alteuropa* 274, 275.

The brief treatment of the Significance of the Sacrifice (191-205) shows best both the excellences and the defects of Toutain's view. While attacking and rejecting the theories of Robertson Smith, Hubert-Mauss and Reinach<sup>12</sup> who treat the sacrifice as an isolated act, our author establishes diverse classes of the ceremony: the gift sacrifice (with which he includes the vow), the common meal of god and man, and the 'sacrifice-rachat' (199), an offering by which a life is given to redeem another life. He also recognizes a 'sacrifice de communion' (the sacrament) in the *omophagia* of the Dionysus cult. This division marks a great advance over the generalizing statements of the writers whom he combats. But that it does not go far enough becomes clear when we compare it with the equally brief, but far more incisive, treatment of the same topic by Pfister<sup>13</sup> and the same writer's analysis of the words used for the act.<sup>14</sup>

The very fact that Toutain has seen fit to republish articles written as long ago as 1910 in an unrevised form indicates that he is convinced that the research of the last 20 years has produced nothing to make him modify his convictions. We can only welcome his insistence on a factual foundation<sup>15</sup>, but it must be said that he is carrying his abhorrence of the 'exegetical' method beyond reasonable limits. How much we can learn from the facts collected by the anthropologist is seen clearly from a perusal of Erwin Rohde's *Psyche* and of Pfister's article 'Kultus' in *Pauly-Wissowa* 11. 2106-2192.

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ERNST RIESS

**Stamped and Inscribed Objects from Seleucia on the Tigris.** By Robert Harbold McDowell. University of Michigan Studies, Humanistic Series, vol. XXXVI; pp. vii, 272, 6 plates. Ann Arbor: University of Michigan Press, 1935. \$3.50

This is the publication of part of the material found in the excavation of Seleucia conducted during 1927-1932 by the University of Michigan under the direction of Professor Leroy Waterman.

The core of the volume is a full descriptive

<sup>12</sup> Robertson Smith, *Encyclopedia Britannica*, ninth edition under Sacrifice; Hubert and Mauss, *Année Sociologique* 2. 29 f.; S. Reinach, *Cultes, mythes et religions* 1. 96 f.

<sup>13</sup> Friedrich Pfister, *Die Religion der Griechen und Römer*, Leipzig, Reissland (1930) 180-184.

<sup>14</sup> *Ib.* 117-120.

<sup>15</sup> See also Pfister, *l.c.* 2, 9-12, 15-17, 37, 38; Edvard Lehmann in *Chantepie de la Saussaye, Lehrbuch der Religionsgeschichte*, Tübingen, Mohr (1925) 1. 12-22, 29-99.



catalog of some 250 'sealings', i.e. stamps, impressed upon clay, which were used to certify documents or to indicate the payment of certain taxes in the Seleucid period. The author has set himself the difficult but useful task of outlining a classification into which similar objects discovered in the future will fit. The categories themselves are good but the numbering system by which they are identified is unnecessarily clumsy. There is no cause for such unintelligible tags as IIIA2b(13) when a simple set of Arabic numerals and decimals would have sufficed.

The catalog is supplemented by two descriptive and five interpretative chapters. These are the fruit of minute analysis and elaborate inference, both of which are necessary in view of the meager data supplied by the sealings. A distinction is drawn between official and private stamps (chap. III); the theory is advanced that some of the former were used as the symbols of various officials (much as moneyers used personal devices on the coinage for which they were responsible) and that these officials did not belong to the Seleucid bureaucracy (chap. IV); the evidence for the Seleucid fiscal organization is marshalled (chap. V) and the observation made that, judging by their artistic interests, the owners of the seals (perhaps a family of merchants) were apparently lower class Hellenes who had succeeded in establishing themselves in some of the dominant and lucrative posts of the Seleucid realm. Not all of McDowell's arguments are convincing—the small collection of tiny stamps is too fragile a foundation for his imposing edifice. Moreover his style is unfortunately repetitious and obscure. The book would have profited by more critical editing, designed to decrease bulk in the interest of clarity.

One chapter is devoted to the summary description of some miscellaneous collections also found at Seleucia: 'token sealings,' coin models, monogram stamps on pottery, stamped amphora handles, a brick stamp, inscribed toys, a weight, and fragments of three stelae. The author does not seem quite at home with this material, and his commentary is apathetic. He completely misunderstands the 'stamped jar handles' (obviously Rhodian stamped amphora handles), is unaware of the extensive literature dealing with them, and presents texts most of which can be corrected without even seeing the originals.

The general reader will find the concluding chapter, a brief summary of the new evidence for Seleucid social and economic history, sufficient for his purpose. The rest of the volume is for specialists alone, but for them it holds much of interest.

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**The Life and Times of St. Ambrose.** By F. Homes Dudden: two volumes, pp. x, 755. Oxford: at the Clarendon Press, 1935. \$12.00

It has now been more than twenty years since Dr. Dudden published his important work on Gregory the Great. The present biography, though dealing with an earlier century, has the same purpose: 'to give a complete account, in the light of the results of the latest historical research' of the subject's 'life and work and teaching' and 'to . . . describe some of the more remarkable features of the history, life, and thought' of a period about which 'except among historical experts, very little beyond the bare outline of its main events is generally known' (vii). The same considerations which made Dr. Dudden's first biography welcome among both scholars and intelligent laymen will doubtless operate in this case as well.

To praise at length the product of so thorough a master in this field, or to extol in detail a contribution which will long hold its ground, would be superfluous. Distinguished always by fairness, lucid arrangement, and the beautifully clear, clean-cut writing which one expects of a Chaplain to the King and a Master of Pembroke College, Dr. Dudden's work takes first rank as an introduction, not alone to St. Ambrose, but to the life and letters of the fourth century A.D.

However, I note with regret that Dr. Dudden has failed generally, as did Glover, to supplement the information furnished us on fourth century life in the works of Ambrose and Jerome and Augustine by the remarkably pertinent evidence to be found in Chrysostom, Gregory of Nazianzus, Gregory of Nyssa, and other eastern fathers. One suspects, what could not be the case with Dr. Dudden, that this lack in many of our standard historical manuals is occasioned by unfamiliarity with patristic Greek. Whatever the reason may be, there still remains an opportunity for someone to present in English a thoroughgoing synthesis of the information on public and private life available, not only in the pagan authors but also in almost all the church fathers of this period. Perhaps much of that will have to wait on the indices to secular material in the patrologies which Prof. W. A. Oldfather and others are now undertaking.

The student of history who has no taste for theology (though, wonder of wonders, Dudden makes that of Ambrose nearly interesting even to a stiff-necked heathen) will probably find chapters II, VI, and XVIII most rewarding. There Dudden discusses, respectively, Rome and Roman society, women in the fourth cen-

tury, and the various vices to which presumably the period was prone.

There, too, lies my only real quarrel with this fine work. For, while citing Schulze in his bibliography, Dr. Dudden seems to regard the paganism of the period as completely moribund. As he does less than the justice of Rendall and Geffcken to a pagan emperor like Julian, so he is not quite fair to the pagan philosophy of preceding centuries. He presents a whither-are-we-drifting picture of Roman society and of the empire, whose fabric was 'rotten to the core' (106). Worst of all, he accepts almost without reservation (461-474) the *topoi* of satire which appear in Ambrose. It is high time someone called a halt on this kind of generalizing, which disfigures the pages of some of our best scholars, whether they describe the first or the fourth century A.D.

Now the fact is that in some ways Ambrose holds almost as distorted a view of contemporary morals as did Paul and Tertullian. Like them he is pessimistic about the world (623) and thinks its end is near (664). Indeed he appears to believe (671) that the mass of Christians are sinners and that in the Judgment few may be chosen.

This is one way of saving Christianity's face. I prefer another. Ambrose's diatribes on sexual vice, drunkenness, luxury, avarice, and social injustice can be matched, well-nigh detail for detail, from a long line of literature. It begins with certain pessimistic notes in Homer, runs querulously through Hesiod, sounds loudly in Theognis, continues with Greek tragedy and comedy, and runs on into the Palatine Anthology, Horace, Varro, Pliny the Elder, Seneca, Petronius, Statius, Martial, Juvenal, Plutarch, Lucian, and Athenaeus. For example, complaints against the trader who restlessly plies the sea (549), which Dr. Dudden appears to find so very curious, are the most veritable commonplace from Euripides on down.

To declare that in all these invectives of Ambrose there is 'admittedly an element of rhetorical exaggeration' (468) does not hit the mark. To cite Gaudentius of Brescia and Zeno of Verona for confirmation is almost like unlimbering Billy Sunday to back up Bishop Manning on the dogs our age is headed for. By this kind of evidence one can prove from Chrysostom, Gregory of Nyssa and others that every city of the empire, from Antioch to Jerusalem and Constantinople to Verona, was a sink-hole of iniquity. But by Ambrose's time Christianity had had almost three hundred years in which to reform the world, as it is said to have done already at the time of St. Paul. One does Christianity scant

service not to accept with a few pounds of salt the clichés of satire, which are just as much so when they come from Ambrose as when they flow from Hesiod, who lived in 'the worst of all ages.'

Yet this is a most ungracious note on which to close an appreciation of a work which I have read twice through with the greatest profit and interest, not alone for its illustrative material and for the really excellent translations which stud its pages, but for its perfect typography. One cannot make room for every reservation, even in two volumes of this size. And Dr. Dudden's knowledge of centuries preceding the fourth more than equals the average classicist's familiarity with the age of Ambrose.

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**An Historical Geography of Europe.** By Gordon East; pp. xx, 480, 58 maps. New York: Dutton, 1936. \$5.00

As is well known, British geographers have lagged behind their French and German collaborators. The study of modern geography in Britain is scarcely a generation old, while historical or 'human' geography, whose function is to correlate societies and states with their geographical environment, is still more recent, and is yet regarded as ancillary to contemporary geography. The present writer has defined it more properly as 'a frontier study in which the researches of historians, archaeologists, and geographers are brought into close relationship' (vii). He points out that such a work as E. A. Freeman's *The Historical Geography of Europe* (3rd ed. by J. B. Bury, 1903), which has been a useful handbook to English and American students of history for so long, is now out of date because it is concerned with only one phase of historical geography as now understood, the treatment of various areas and the names of states.

In lieu of the absence of a fundamental work on the subject, the present introductory survey of the historical geography of Europe, beginning with the Roman Empire and ending with the 'Railway Age', is particularly welcome. It is selective in character, as many omissions have been necessitated by lack of space. Thus no account is made of the British Isles, nor of Early Europe before the Roman Empire, where the archaeological material was too abundant for adequate handling, nor of the recent period (since 1870) which the author has called 'the threshold of our present civilization'. Moreover, the complexity of European culture has made it impossible to discuss the human geography of

Europe as a whole. Instead the author has selected different regions at different periods of their evolution, 'period-pictures', from ancient, medieval and modern history. This regional aspect of geography, the relationship of certain states to their environment, is emphasized throughout. In this way the development of nations has been interpreted and their historical trend in relation to climate, topography and resources. Furthermore the work shows the continuous struggle of each nation for liberty, which depends on the acquisition of new territory for increasing population and wider natural resources for industrial growth.

Instead of following a strictly chronological order, the various chapters are arranged sequentially under three main topics: I, Geography of Settlement (I-VI, pp. 3-135), different types of settlement, their distribution and choice, beginning with the inception of the Roman Empire in 27 B.C., and continuing on through the barbarian invasions, the evolution of towns and trade-routes throughout the Middle Ages down to the great era of geographical discovery about 1500. All through this period colonial expansion is correlated with agriculture, 'the predominant feature in European economy from the Roman period until the middle of the nineteenth century', and with industry. II, Political Geography, (VII-XIV, pp. 139-296), an account of the evolution of certain states from the time of early state-building in Western and Central Europe during the Germanic Kingdoms, on through the Byzantine and Arab Empires, the Russian state, the formation of the French kingdom, the creation of Switzerland, Belgium and Holland, to the founding of the German Empire in 1871. III, Economic Geography (XV-XX, pp. 299-434), a subject better apprehended after the two preceding sections, first of the Mediterranean area, then of the Baltic and North Sea regions and Western Europe through the Middle Ages down to the 'Railway Age'.

Many of the chapters furnish delightful reading, such as those devoted to the story of the great empires of the past: I-II Roman, VIII Byzantine and IX Arab. Ch. XIV, Sicily, affords an excellent illustration on a small scale of the changes in human geography correlated with history. In XVIII, The Danube Route-Way, the usual opinion of archaeologists is controverted that the Danube in prehistoric times formed a 'corridor' from the Black Sea to the upper Rhine for traders and migrators. On the contrary there were in use during the Bronze Age three more important alternative routes into the plains of Pannonia (Hungary) and further west—by the Vardar and Morava rivers from the Aegean

(already known in the third millennium B. C.), by the Tisza and Maros rivers westward from the Transylvanian plateau, and by the low Eastern (Julian) Alpine passes from the Adriatic. The author concludes that in prehistory as well as in Greek times the river was not ascended further west than the Iron Gate. In consequence of the physical conditions of the river, which are described in detail, and the distribution of resources among the peoples along its banks, he further maintains that the Danube in historical times has been only a third-rate waterway in respect of migrations, travel, trade, and war.

In an Epilogue (437-446) it is shown how the human geography of present-day Europe is merely the inheritance of past geographies, and how this explains its fundamental lack of unity geographically, politically, culturally and economically. Thus the Urals form no well-defined geographical or climatic divide on the east, and the African and Asiatic lands bordering on the Mediterranean politically and culturally really belong to Europe, as they did in antiquity. There was a certain unity in the Middle Ages when Europe was limited geographically by the Atlantic, the deserts of the Sahara and Arabia and the wastes of Central Asia, and enjoyed a kind of cultural unity through the Church despite the latter's two-fold division. Today, in a world economy, Europe is economically largely dependent on the outside world for raw materials and markets. Moreover Europe is now divided into two contrasted regions: a part of 'peninsular' Europe, the home of Western Civilization, encircled by a much larger 'peripheral' Europe, which comprises Northern Scandinavia, Russia, the Balkans and most of Spain. These two differ in population density, urbanization, industrialization, food production, communication routes and commerce, literacy, and the whole standard of living. While some writers, e.g. Graf von Keyserling, are still looking 'for the unity of Europe today' these fundamental differences have led others, e.g. Prof. A. E. Zimmern, to assert that 'talk of European union is . . . dangerous and reactionary nonsense' (Problems of Peace, 6th series, 1932, Ch. VI, p. 121).

The chapter bibliographies (449-471) are excellent, but the eight-page index is inadequate and many of the maps are not clear. The author has a predilection for unusual words, e.g. estuarine, rivarine, transhumance, embayee, optimum, dis-equilibrium, pereplanatee, pastoralists. I have noted a few historical misapprehensions: Hermes for Herma river (23); Mariasaal for Mariasaal (40); opening of the St. Gotthard pass to the north not 'a little before 1140', but close to 1200 (248), see Hyde, Roman Alpine



Routes [1936] (85); Valens slain at Adrianople not in 377 but in 378; of the two sons of Theodosius, Arcadius ruled the East and Honorius the West and not vice-versa (160-161); the Dark Ages are now considered 'dark' wholly and not 'as much through lack of record as through their deficiencies in intellectual . . . achievement' (65); the usual title is 'Hinter' and not 'Posterior' Rhine (133).

In conclusion it may be said that the author has produced a vivid, interesting and comprehensive treatment of a vast subject in 500 pages, and that it is sure to prove of great usefulness to both geographers and historians.

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**The Platonic Legend.** By Warner Fite; pp. viii, 331. New York and London: Charles Scribner's Sons, 1934. \$2.50

The Platonic Legend—if it is permissible to use a crude word which has no polite equivalent—is an attempt to 'debunk' Plato. That a scholar of Professor Fite's distinction has made such an attempt is an amazing fact, probably unparalleled in the history of philosophy. Because of its one-sidedness, the book is not to be recommended to the general reader, but the student of Greek who has a fair knowledge of Plato's works will find it provocative.

Professor Fite's thesis is that, in other respects and especially as a literary artist and as a moralist and man, Plato is very much over-rated. He holds that Plato's main contributions to the world are his system of politics and his system of metaphysics, but that both of these systems were in a sense inevitable.

In the opinion of the author, Plato's art is 'not so much great art as polite and graceful art.' This estimate makes me wonder how much of Plato Professor Fite has read in the original. Surely a writer whose fluent and vivid English reveals his sense of style cannot, if he has any feeling for the Greek language and if he has read his Plato in the Greek, fail to marvel at the range and power, as well as the grace, of Plato's prose. That Fite is not well acquainted with Greek literature may be inferred—if he himself gave the book its careful proof-reading—from the curious slip (159, note 3): 'Alcestis, whose love for her father is indeed more a matter of honor and duty'.

The chief defect of Fite's discussion of Plato as moralist and man is his failure to recognize that Plato had a deep appreciation, for his time, of the value of personality, and that this appreciation is one of his important contributions to

civilization. It is this oversight which makes it possible for Fite to say (80):

For Plato the state of virtue is essentially a state of restraint; preferably indeed an 'inner' restraint due to a habitual respect for authority, but if this be absent then an external restraint imposed by force (590d <Republic>). And it seems that if you have the restraint *the difference is not all important*. (The italics are mine.)

I maintain that to Plato the difference between inner and external restraint is of supreme importance.

Because of his failure to appreciate Plato's attitude toward personality, and also because of his neglect of recent studies of the sexual morality of the ancient Greeks, Fite's treatment of 'Platonic Love' (Chapter VIII) is shallow and supercilious.

That Plato's system of politics and his system of metaphysics were in a sense inevitable, is easy to say but impossible to prove. How often a work of genius seems inevitable after the event! Fite's discussion of this point seems to me futile. He does not appreciate the openness and the speculative brilliance of Plato's mind.

However, some of the author's observations on Plato's politics and metaphysics are good. Professor Fite rightly insists on the undemocratic nature of Plato's ideal state and the very limited provision in that state for the education of the masses. His criticism of the mathematics of the 'divided line' in the *Republic* is sound. So also, in my opinion, is his remark that Plato's metaphysics is important for its influence on the history of thought, rather than for its truth.

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**Essays On Ancient Fiction.** By Elizabeth Hazelton Haight; pp. xi, 207. New York: Longmans, Green, 1936. \$2.50

This work consists of five essays: Oriental Stories in Classical Prose Literature, Little Stories in Latin Elegiac Inscriptions, Satire and the Latin Novel, Prose Fiction in the Augustan Age: Seneca's *Controversiae*, Apuleius' Art of Story-Telling.

Through these five essays the author proposes to revive an interest in the two great Latin novels—the *Satyricon* of Petronius and the *Metamorphoses* of Apuleius. In her *Preface* (vii) Professor Haight writes: 'Few even glance at the *Satyricon* and the *Metamorphoses* of Apuleius.' This is an astonishing statement in light of the large sale of these books in English

translation in the book shops and even in the corner drug-stores of the larger cities, where translations of these works are sold almost as soon as they are placed on the shelves. Interest in Petronius and Apuleius needs no reviving, for it has never flagged. The author hopes to appeal to the general reader and the student of classics. Unfortunately for her stated purpose, the book will hardly appeal to either of these groups. The general reader will be repelled by excerpts from critical articles, by the Greek and Latin quotations, and by the general spiritlessness of the paraphrases; the classical student will find the paraphrasing of familiar passages from Greek and Latin authors dull reading.

It must be said, however, that Professor Haight is thoroughly familiar with the authors she paraphrases and translates and that she has read the critical material. The essay 'Little Stories in Latin Inscriptions' will perhaps be read with more profit than the other essays because the material may be less familiar even to the classical student. The essay 'Apuleius' Art of Story-Telling' shows complete familiarity with the subject; but from this reviewer's point of view there is no valid reason for paraphrasing stories from this great novel when the student can read them for himself. The book contains an adequate bibliography and an index.

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**Selections from the Greek Lyric Poets** (Excluding Pindar) from Kallinos to Bakchylides. By R. S. Stanier; pp. 176. London: Gollancz, 1935. 3s. 6d.

Those few among us who still have the privilege occasionally of reading the Greek lyric poets with undergraduates will have an immediate interest in Mr. Stanier's edition. Not only is it the most recent collection with English notes but it is also considerably more comprehensive than any of its few predecessors, including as it does many of the newer papyrus fragments. The contents will be suggested by the following catalogue of the poets represented, together with the number of selections from each (in the case of Theognis the number of lines)<sup>1</sup>: Kallinos, 1; Archilochos, 22; Mimnermos, 10; Phokylides, 1; Demodokos, 2; Xenophanes, 8; Anakreon, 16; Semonides, 3 (including the whole of 7 Diehl); Hipponax, 10; Tyrtaios, 8; Solon, 11; Theognis, 340 lines; Alkman, 3; Sappho, 22; Alkaïos, 16; Korinna, 4; Simonides, 3; Bakchylides, 3 (for a total of 264 lines); Skolia, 10. It will be noticed

that the folk poetry (*carmina popularia*) goes unrepresented, and the Anacreontics, too, are barred except for two short specimens included among the notes (110). The brief Introduction (15-28) discusses the different types of lyric poetry and the historical setting. The text (29-97) and the notes (98-172) are followed by an Appendix (173-176) which lists synoptically the numbering of this edition and that of Bergk and that of Edmonds, but only occasionally gives the numbering of Diehl's *Anthologia Lyrica*. The Greek text is printed in the graceful Proctor font. In the notes there are three special sections that treat in condensed form the peculiarities (in comparison with Attic) to be found in the dialect of the Ionic poets (98-99), the Lesbian dialect (135-139), and Korinna's Boiotian dialect (158-159).

One who chose to be critical could point out a number of flaws in the workmanship of this book. The text, though in general following Diehl, has yielded probably too often to the venturesome allure of Edmonds; these variants, however, are usually mentioned in the notes. The few misprints that I have detected are confined to the notes and the Appendix. The inclusion of Anakreon among the elegiac and iambic poets is unusual if not misleading. There is no discussion of metres and, in fact, barely a mention of them in passing. But the greatest dissatisfaction will be found with the notes, which are regularly scanty and often quite inadequate. Examples of excessive editorial taciturnity are the non-existence of commentary for Mimnermos 10 and 11<sup>2</sup> and the sum total of seven annotations for the more than eighty lines of Tyrtaios 8 and 9. That διαπεπλιγμένον of the well-known Archilochos 60 means 'knock-kneed' as well as 'with legs straddling' (102) is questionable, or that δάκτυλος ἡμέρα of Alkaïos 96 means 'the time of day points us on' (155), or that ἀγάζομαι of Archilochos 22 suggests anger rather than envy (102), to cite but a few cases.

Yet, in spite of these shortcomings, Stanier's little book is not without real merit. It reveals throughout an acquaintance with recent scholarship, particularly in the brief discussions of textual matters and in its helpful summaries of dialect forms. As a convenient anthology, attractive in its appearance as well as in its contents, it may serve a useful purpose in the classroom. An additional attraction is its modest cost.

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<sup>2</sup> Here and in the following citations I use the numbering of E. Diehl's *Anthologia Lyrica*.

<sup>1</sup> I retain Stanier's spellings throughout.

## RECENT PUBLICATIONS

## Ancient Authors

- Aeschylus.** Meautis, G.—*Eschyle et la trilogie*; Paris: B. Grasset, 1936. (Coll. d'Études historiques) 25 fr.  
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**Cicero:** Cicero's Milo, translated by Francis P. Donnelly; pp. 59. New York: Bruce Publishing Co., 1935.

A new version designed for students and teachers as the basis of discussion on rhetorical style.

**Cicero:** Cicero's Milo, a Rhetorical Commentary by Francis P. Donnelly; pp. viii, 247. New York: Bruce Publishing Co., 1935.

Very full commentary on the speech from the point of view of ancient rhetoric. Supplementary chapter on appreciation of Cicero.

**Euripides.** The Alcestis of Euripides; an English version by Dudley Fitts and Robert Fitzgerald; pp. 91, ill. New York: Harcourt, Brace, 1936. \$1.25

**Homer:** The Homeric Hymns, edited by T. W. Allen, W. R. Halliday and E. E. Sikes; 2nd ed., pp. cxv, 471. Oxford: Clarendon Press, 1936. \$8.75

Re-issue of a work first published in 1904 greatly extended and revised. The preface makes the claim that by the collection of illustrative material the meaning of several passages has been recovered after the misguided type of emendation that prevailed in the nineteenth century.

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